342 on both sides and the rear containing living quarters arranged
351 in the same way as other Lolo houses except that the room is much wider and comparatively cleaner. The stone slabs on
354 the stove are carved with birds, animals, and flowers in shapes
531 which are quite graceful and beautiful. These represent marks of distinction for houses of noble Lolo families.

342 The houses in Hsiao-liang Shan are slightly different from those in Ta-liang Shan in that they all have straw roofs instead of wooden ones. They are similarly rectangular in shape, but not encircled by four walls. The fortifications are sometimes built on a corner of the house and sometimes outside of the house either on the left side or the right. The poor white Lolo families, whose houses are made of bamboo or thatch, have no such fortifications. Although the interior
353 varies from simplicity to elaborateness, the patterns of arrangement [41] are generally the same. In the center of the house stands the stove, on the right are the grindstone and animal pen, and on the left the sleeping quarters and grain storage. This kind of material cultural pattern merely shows that the Lolo family has a set of customs which control the behavior and action of its members.

302 There is also an unwritten code for clothing and orna-
[826] mentation. The Lolo male usually shaves his head except for one small patch of hair above the forehead, called t'ien p'u-sa, which is considered a sacred part of the human body that should not be offended. The Lolo also pull out the hair of their beards so that it will not grow. Wu-ch'i Shih-t'u who lives in Wu-chio is over 70 years old, and although his t'ien p'u-sa is completely white, he does not have a single hair on his face. In stature, a Lolo and a Han-Chinese are hardly distinguishable, but one who has a beard is inevitably a Han-Chinese while one who has a t'ien p'u-sa is generally a Lolo, with the exception of those Han-Chinese slaves who are forced to keep a
●291 t'ien p'u-sa. The Lolo male usually covers his head with a piece of cloth, either black, white, or blue. It is quite long and wrapped around the head like a turban; sometimes a braid of hair is tied to the top, protruding from above the forehead like the horn of an antelope. Lu Hsüeh-nien, a black Lolo of P'a-ha village in Hsiao-liang Shan, has his headgear fixed in in this style.

515 The Lolo leave their faces unwashed in spite of accu-
301 mulated dirt. Often a hole is pierced on the lower lobe of a
304 man's left ear. Sometimes he wears in it three red beads, from each of which hang down silk strings of various colors; sometimes he wears a silver earring; at other times he uses only a piece of cotton thread without any ornament.

291 The Lolo male has only one upper garment to cover his body, in winter or summer. The garment is usually blue, with a slit on the right side, reaching to the waist. The buttons are made of bone or cloth. Double layers of cloth or multi-colored lace are sewn with cotton thread on the sleeve openings and edges of the garment. The trousers have enormously wide legs. They look like a long skirt when the wearer stands up, but the legs are often tucked in the belt at the waist when he [514] walks. A man can urinate very conveniently by pulling up the trouser legs without having to untie his belt. The Lolo do not wear shoes and both men and women have normal feet.

The Lolo wear capes for protection against inclement [287 288] weather. There are two kinds of capes: one made of hand-matted felt, thick and warm; the other made of woven wool for wear in the rain. They can be worn singly as an overcoat or one over the other. Both are very narrow at the neck and long enough to reach the knees. The woven woolen cape is decorated with tassels on the lower part and looks exceedingly handsome. The cape, a special feature of Lolo clothing, is very popular with both men and women, old and young.

302 [42] Lolo women are adorned somewhat differently. Instead of a t'ien p'u-sa on the forehead, women of different age groups have different styles of hairdo, a single braid, two braids, or a bun coiled up on the head. For their headgear 291 or hats, there are several combinations and styles, which vary according to age. The woman has two holes in each ear, one 304 on the lower lobe and the other inside the rim. The ear orna-301 ments consist of red beads and silver, coral, or other pendants.

291 The women's upper garments are the same as the men's, except that the sleeves are always trimmed with lace. For example, Li-ch'ü Ch'ü-hsi-erh of San-ho-i-ta village has three layers of lace on the hems of her dress and five rows of silver buttons on the collar. The women do not wear trousers but cover the lower part of the body with a long skirt made of many pleats in variegated colors. Like the men, they wear two kinds of woolen capes. When the author's party reached Wu-chio, we were greeted by Mrs. Hu, nee Li-ch'ü, who was the village head. As she walked toward us from a distance in her tasseled woolen cape and long skirt trailing on the ground, her graceful mien made her look almost like a queen on promenade.

241 For food production, the Lolo rely on animal husbandry 233 and farming, especially the latter. Every family has a plot of arable land which is cultivated for food crops. Grazing is

night the men are entertained with food and wine in a big feast and gradually a state of conviviality settles on both guests and hosts.

On the morning of the wedding day, the bride begins to bedeck herself. She wears a fresh flower-like turban on her head. According to Lolo custom, the turban a young girl wears is folded into a pocket-like triangle, its end tied to the back of the head. Upon coming of age, she wears the turban in a different way with the ends sticking up in front of the ears; sometimes she wears a four-cornered turban lying flat on the head, two of its corners hanging down on the right and left of the forehead, the other two corners on two sides in back of the head, and the whole looking like four pieces of reversed flower petals. After the woman has a child, she no longer wears this kind of headgear and has a plain hat instead. Besides the flower-like turban, the bride is also decked out with earrings, neck ornaments, and silver buttons. She usually wears a new dress with lace, a skirt of various colors, and a newly-made felt coat. All in all, she looks as graceful as a great beauty.

After having bedecked herself, the bride starts her journey. The men from the groom's family and the men and women of the bride's family all press forward to support and accompany her on the way to the groom's house, outside of which a thatched awning has previously been put up. The bride is led inside the awning where the ceremony to separate her braid is conducted by the female members of the bridal party, that is, her single braid is parted and made into a double braid to signify her status as newly married. On that day the groom's family provides wine and kills animals to feast the members of the bridal party. Guests and hosts sing and dance hilariously and do not disperse until after all have thoroughly enjoyed themselves.

It seems that the groom does not play an important role in the wedding ceremony. Nor does the bride sleep with him on the night of the wedding. At the marriage of a black Lolo, the bride must have several white Lolo maids to accompany and wait on her. For instance, the eldest daughter of Mrs. Hu, nee Li-ch'ü, of Wu-chio is only eleven years old and still her mother has already provided two maids to wait on her day and night. Later when she gets married, the maids will go with her as a part of the dowry. The maids who accompany the mistress to her husband's house will then marry the male slaves of the master. For three nights the bride stays at the groom's house in the same room with her maids but without making any contact with the groom.

564 Lolo issue orders which the white Lolo have to obey, [74]
567 whether to do chores in the house or to run errands. During
554 meals, the white Lolo have to serve their master first before serving themselves. When they eat, specific seats around the stove are assigned the master and his slaves — a convention
[513] not to be violated. The sleeping quarters of the master are on the left side of the house or the left side of the stove, while those of the white Lolo slaves are on the right side of the house beside the grindstone or toward the lower part of the stove. There is no difference in clothing except for the fact that the
[291] black Lolo mistress of the house usually wears a long skirt trailing to the ground to show her dignity. All these are social conventions that differentiate the class status of the black and white Lolo.

564 Whenever a black Lolo master or mistress leaves the
567 house, he or she is always followed by some white Lolo, either
554 "subjects" or household slaves. If the master plans a long journey, he usually takes along some of his "subjects," the
484 household slaves being too busy with work to make the trip. On the road, the black Lolo walks with his hands unencumbered or with a gun while his white Lolo followers, varying in number from one or two to four or five, hold guns or other arms for him, or carry baggage, silver goods, and salt on the
[277] shoulder. When the master wished to smoke, the slave would immediately step forward with a stone pipe that has a bamboo handle, fill it with tobacco and light it for the master. Fire
[372] is started in the conventional way by striking a piece of iron on the flint and then lighted on a thread of twisted dried grass. When the master needed a drink, the slave would take out a wooden bowl from the bag and fetch water in it for the master, no matter how far he had to walk. While on route, whether traveling or stopping, the white Lolo always follow closely behind. During the author's trip to Liang Shan this was frequently observed.

564 In matters of dress and ornament, such as t'ien p'u-sa,
156 earrings, cape, and wide trousers, there is little distinction between the black and white Lolo. Nor are there major differences in facial expression and physical stature. However, by observing carefully their behavior and attitudes, it is possible to tell the black Lolo from the white. The former is characterized by bright eyes and a drooping mouth, as well as a haughty bearing, reckless behavior, and an unyielding spirit. In contrast to this carriage, the white Lolo are always humble and ready to receive orders; they serve their master carefully; and although quite rude and imperious in dealing with

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

[pp. 6 - 7 contain no text]

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302

SOME WONDERFUL NOSU HEAD-DRESSES

Huge quantities of dyed wool are plaited into the hair.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

[Plates facing p. 32]

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MAIZE STACKED IN TREES TO PRESERVE IT FROM DAMP AND STRAYING CATTLE

SHOEING A HORSE IN THE BED OF A RIVER

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SHOEING A HORSE IN THE BED OF A RIVER

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

000 ounces each, are much prized, and are carried great distances, finding a ready sale even in the province of Szechuan, where sugar-cane is one of the chief products of this, China's richest and largest province. Some peculiarity in the cane of Szechuan prevents this brown sugar being made, and by a kind of carrying-coals-to-Newcastle and finding-a-ready-market style, the coarse brown sugar of Yunnan is eagerly bought up right in the midst of the immense cane-fields of the sister province. The leaves of the dwarf oaks are used to wrap up the little brown cakes of sugar.

In still another province bordering on Yunnan there is a silkworm which feeds on these leaves, and from the cocoons of these worms is produced a very strong silk, nearly as good as, but hardly so highly finished as, the famous Shantungs so well known in Europe. Some of this silk we have sent to friends in England, who have made it into children's dresses, and it has been almost impossible to wear these dresses out.

231 We found a large number of sheep grazing on the Nosu
291 hills, and among them a number of black ones. These black sheep formed quite a striking feature on the hill-sides. From the wool of these sheep the Nosu make their famous felt capes. The Yunnan Chinese and the other aborigines constantly wear felt capes in winter or rainy weather, but theirs are of a much coarser make than those worn by the independent Nosu. The Chinese capes are usually white or dyed blue. The Nosu capes are always a blackish brown, very much the colour of walnut stain.

462 As we were walking on towards our night's resting-place
482 we passed several girls and women, carrying water. A large
312 tub is carried on the back by a rope over the shoulders, the

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

[252] [415] 574 was more than two feet in length and about ten inches wide in the ladle. It would have made a magnificent jam spoon.

At the prospect of supper before long everybody began to feel more comfortable and to brighten up considerably. The girls and women of the household were quite friendly, and very willing to explain anything they were doing or to show me anything they were using. Conversation became brisk, and every now and again, at some funny remark, rows of beautifully white teeth that set one longing for a similar set smiled in a fascinating way. It was nice to see that the women were frank and open and not afflicted with a false shyness. In China it is most disconcerting to have nearly all the women turn their faces aside if you address them on any subject, and, if they should be young women, perhaps look black, in addition, and refuse to answer you. These Nosu women will smile and look you square in the face as if you were one of their own family. An experience like that reminds one of home, and brings a very comforting feeling to one.

[291] The lady of the house had a large cloak of sheep's fur, worn fur outwards, over her clothes. She was a widow, and conducted herself with great kindness and dignity. What she really thought inside I do not know, but I fancy she felt we were doing her a kindness in coming to visit her. These people do not like to be left alone, and the number and rank of their guests show the rank they hold in the social scale. This horror of being left alone is common to all peoples in China. There is a great longing for company, and "cold loneliness," as it is termed, is the state detested most of all.

Just before the meat was considered sufficiently cooked

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

such health-giving, friend-making mirth, I would take care never to be without a supply of such suits.

The room we were shown into was fifty feet long, and there was no opening at all for light except the one door in the centre. We found everything quite dark, and could not see one another until our eyes got accustomed to the want of light. We made our way to the fireplace, which was the usual hole in the mud floor. We were glad to squat down in the warmth by the side of the burning logs. It was a treat to get one's shoes and stockings off and to warm one's feet by the comforting fire. The master and mistress of the house were both over seventy years of age, and were tall, finely built people. The son's wife came in soon after and joined the group around the fire. She had on a blue jacket and a quilted skirt, and wore an enormous head-dress. This latter was made by winding layer after layer of dark blue native cloth around a small frame. Sometimes nearly a hundred feet of this cloth is so wound round the head. The width of the cloth is a little more than a foot. The weight of the head-dress is nearly six pounds, and must be a great burden until one is used to it. Compared with some of the light-as-a-feather hats worn by Western women, this is a great burden indeed, which one fancies is the cause of many headaches. The women, however, do not seem to mind it, and as a crown to their tall figures the head-dresses are both striking and picturesque.

We had been promised a good time at Ah-Pooh's farmstead, and had imagined all the stores of folk-lore and legend and history we were to gather together. But we had indeed reckoned without our host. The old man was very fond of wine and the Chinese of the market village where we had

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

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A Nosu and his Daughter

An Earth Eye Widow

Ruler of thousands of acres smoking her water-pipe.

[Plate facing p. 152]

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

[Plate facing p.176]

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142

A Group of Aboriginals

The one on the right is a noted wrestler.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

000 every one of them good horsemen and villainous gentlemen to the tips of their fingers. If one had only taken on the proposal one could have made Nosuland hum for a few years. What would have been the end of it? Would these men have developed an attack of pique, as when they helped fight the Mohammedans, and would they have retired, as they did then, and left me to be destroyed alone? I can imagine how I should have been criticised had I agreed to their plans, and if, after a few years, I had failed, and got away alive, how I should have been laughed at by friends new and old. But what a book one could have written, and what yarns my wife could have told of her adventures as an Oriental princess or a mountain chieftainess! Some men would have taken it on without hesitation. That I did not was owing to the fact that flowing in with my West Country adventurous blood there was something else which gripped and compelled me to obey an earlier call, which might mean less adventure but would surely mean more real success in the end.

619 While at Gu-tieh I purchased a felt cloak for about seven
291 shillings, and was very glad to get it on over my other clothes. There is a fashion among the Nosu in wearing cloaks. Different districts wear them in different ways. I was duly initiated in the correct way of wearing mine.

000 Some months after we left the hospitable home of the chief of the Njeh clan, who was preparing for his war of revenge, a very fine member of his tribe came across to Chaotung. He was one of the finest of the Nosu I have ever seen, and though so big he moved about the house in the quietest way. He stayed with us for some time, giving me lessons in the Nosu language and telling me much that I wished to know.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

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KOSU GIRLS

As they do not wear shoes their feet harden, and when the skin splits it is a common practice to patch them up with needle and cotton.

[Plate facing p. 232]

it would be of tremendous scientific value to assemble representatives from each tribe for comparative biological and chemical experiments (e.g., on the assimilation of the new and excretion of the old.) This is something our scientists should study. 000

The reason why the I of Liang-shan take such an amazingly small quantity of salt is not their dislike of it but its scarcity. /103/ They are really more fond of salt than we are. For them salt is most precious and if they happen to find a small piece, they chew on it as we do chocolates. They are really quite pitiable in this respect. 263

With regard to clothes, Liang-shan does not produce cotton or hemp. All the cotton materials are bought from the Chinese. Cloth and salt, without which the I cannot get along, are the two largest imports of the I region. They themselves make two kinds of materials, both from sheep's wool. One of these, called "chan-tzu," is made of fibers of wool that are tightly rolled and compressed; the other, called "t'an-tzu," is a coarse woolen fabric woven by the I women, and is the more important of the two because it is used for making the ch'a-er-wo /cape-like outer garment/ and the long skirts worn by the women. All children below the age of ten go around naked without fear of the cold; they begin to put on clothes only after ten. The men wear a suit of blue coat and trousers. They prefer mao blue (a kind of dark blue) to er blue (light blue), and dislike white particularly because of its susceptibility to dirt. The style of their dress is similar to that worn by the Chinese, except for the especially wide trouser legs which measure about two feet in width and look much like a skirt at first sight. They are always mending on account of the scarcity of materials. This is the reason why the I, both men and women, are always asking for needles and thread from whomever they chance to meet. Thrown over the men's suit is a ch'a-er-wo, shaped like a cape. The difference in clothing between the rich and poor is one of quantity rather than quality. The poorest I has at least one ch'a-er-wo which he wears most of the time, regardless of the weather. The rich I often wears two ch'a-er-wo, or even three, not from fear of the cold but merely as a means of showing that he has one or two more than the rest. These all differ in length, the shorter ones being worn over the longer. This habit of relying on quantity rather than quality to indicate wealth seems to be a common one among the frontier tribes of our country. 296 291 [296]

The style of the I women's clothing is quite different from that of the Chinese. A cotton garment, usually with an opening on

291 the side but sometimes in the center, covers the upper part of the body, while the lower part is covered by a long, tightly pleated floor-length skirt made from the t'an-tzu and resembling the long
[482] skirts worn by European women of the seventeenth and eighteenth centuries. They also wear ch'a-er-wo, similar to those of the men, on the outside. The large lapelled garment worn on the upper part of the body resembles very much the kind of dress worn by the Manchu women in the last years of the Ch'ing period. The better dressed women have embroidered borders of peach-blossoms around the sleeve openings. The rich women wear two or three such garments, one on top of the other, with the shorter over longer, so as to show all the splendor of the lace trimmings. The motivation is the same as that of the men wearing several ch'a-er-wo.

/104/ Regardless of how elegantly a Lolo may be dressed, all of them--whether Heh-I or Wa-tzu, male or female, old or young--go around without shoes and stockings, or even a pair of straw sandals. It is not because they are unconscious of the benefit that may be derived from a pair of straw shoes, but because they simply cannot afford them and have thus become quite adept at walking around barefoot. It has already been mentioned that travel in the Liang-shan region is done chiefly by foot. It is certainly not amusing to walk with bare feet on the pebbly ground where there are neither roads nor bridges. Fortunately, this is not a serious problem as they have trained themselves in it since childhood. No doubt the soles of their feet are calloused from walking. It is said that the first concern of the I, after having forced the Chinese captives to become Wa-tzu, is to remove their shoes and stockings and force them to walkon their bare feet, hoping to assimilate them in this manner.

The ch'a-er-wo has a two-fold function for the I: it is used as an outer garment during the day and as a blanket at night. Whether at home or on the road, the I know not the meaning of baggage or bedding. This makes traveling much lighter. Except for the commodities to be transported, and occasionally a few things for themselves or others, they generally travel with only a light bundle which can easily be carried on the back. They find it very strange to see a Chinese unpack his bedding at night, and would crowd around to watch such a procedure. Their sleeping habits are very
513 simple. They use no bedding but wrap the ch'a-er-wo, which they
291 wear at all times, tightly around their bodies, draw in their heads,

and drop off to sleep. Such habits are practiced by both men and women whether at home or outdoors, whether sleeping on dry or wet ground. The ch'a-er-wo is certainly the most valuable object for the I: during the day it shelters them from rain and wind, protects them from the cold and sun, and at night it serves as their bedding. These practices, however, are possible only with the I who have strong constitutions and have relatively little fear of the cold and dampness, having learned to withstand them from childhood. Should the Chinese live in like manner, they would probably freeze to death after one night in the open air covered only with a ch'a-er-wo.

Although the Lolo are not afraid of the cold, they do dread heat tremendously. Perhaps the I in some districts of Yünnan province are an exception to this generalization. All the I of Liang-shan, however, fear the heat more than any other people in the world, and get sick as soon as they remain in a humid and hot place. Like the wild yak, they are a group accustomed to living in high mountains or at least half way up the mountain. /105/ Not only is it hard for them to bear the climate of Ch'eng-tu, but they cannot even live in the city of Lei-po, which is 1,260 meters above sea-level; nor can they always endure the extemely mild climate of Hsi-ch'ang, which is 1,820 meters above sea-level. There are very few families that live by streams or in the valleys and plains even though the fertile soil there may be used for cultivation. It is quite amusing to note that their selection of the dwelling site is on an entirely different basis from that of the Chinese. The latter, after a day's hard labor, generally do not wish to exert more energy by climbing a mountain; but the I, once the sun has set, find it most pleasurable to climb a steep mountain to return from the fields to their wintry homes.

Most of the houses of the Lolo, whether rich or poor, Heh-I or Wa-tzu, master or slave, have the same simple architectural style, and do not differ greatly in the quality of building materials. A Heh-I's house, somewhat larger than that of the Wa-tzu, generally consists of a row of three rooms, corresponding to the so-called three-room flat in Peiping. Its size is equal to that of the hsiang fang /side rooms/ of a Peiping house, the height being that of an ordinary one-story house. The roof is covered with yu-pan (narrow, unpainted and uneven wooden boards) in the style of a Tibetan house. The outer walls are made of mud, like those of a Chinese peasant hut. The three rooms are usually not separated. Only the relatively rich Heh-I partition off one room with a mieh hsi /mat made of bamboo-splints/ for

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

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To face page 114.

A Group of No-su (Lo-lo) Women.

[Facing p. 113]

[101 cont.]

La 101 131 The "Lao" belong to the "Thai" tribes that have given their name to the present province of Laos. They are represented in Tonkin by only a few families, in the sectors of Hoang-su-phi and La of Dongvan. Rather large groupings of "Lao" are established in the [648] Chinese canton of Tu-long, opposite Man-mei. Often persecuted by the "Thai" they have drawn close to the "Meo," whose manner of life they share.

The "Pen-ti-lolo" (1)

1. See note under "Lao" above.
[page 110]

Lo 101 The "Pen-ti-lolo," whose name signifies "Lolo aborigines," belong by their dialect and most of their customs to the "Thai" group, despite the denomination of "Lolo" which is given them. They are likewise known by the name of "La-qua." The "Thai" call them "Mong"; they call themselves by the name of "Ca-beo."

Lo 161 [102] From 150 to 200 representatives of them are found in the sectors of Yen Minh and of Pho Bang, where they appear to have been settled from a very remote period, previous to the arrival of the "Meo." They are decadent and in the process of being absorbed by the Lo "Meo." The typical man is tall, slim, vigorous in appearance. The 142 women are stylish; their skin is whiter than that of the women of the Lo neighboring tribes. They wear garments often decorated with em- ● 291 broidery and appliquéd with material of various colors.

Lo 301 (Photo 465, Plate 30, shows a young "Pou-piao-lolo" girl (left) and a young "Pen-ti-lolo" woman (right). On the latter is 584 seen the jewelry characteristic of this tribe, consisting of a long necklace of white beads wound round a great many times and covering almost the entire breast. This is the traditional engagement present.)

The "Pou-piao-lolo"

Lo 101 131 The "Pou-piao-lolo" are settled to the number of about twenty families in the same sectors as the "Pen-ti-lolo" and near them, who

Yao AE 6
Sino-Tibetan Border AE 3
Lolo AE 4

[102 cont.]
are very close relatives of theirs. The garments of the women are analogous to those of the "Pen-ti-lolo," but less decorated.

Marriages always take place during the winter.

The women follow the funeral corteges weeping, in the manner of the Annamese weeping women. When the head of a family has been buried, his sons keep a fire burning on his grave for nine days.

The "La-ti" (1)

1. See note 1 under "Lao" on page 110.

The "La-ti," most of whom are settled in the Chinese canton of Tu-long, are represented in Tonkin by about one hundred families, in the sectors of Xin Man and of Man Mei. They are also called "La-chi"; they call themselves by the name of "A-Khu" (the men). Their classification in the "Thai" group is rather doubtful.

[103] CHAPTER III

THE "MAN" GROUP

[104] [Blank page in original text.]

[105] CHAPTER III

THE "MAN" GROUP

The term "Man" in the Chinese language literally signifies "rude barbarians." It is the name given by the Chinese to all the populations of foreign race inhabiting the southern borders of the empire.

The Chinese also call the group "Yao," which we designate by the name "Man," but bearing in mind the fact that many of the neighboring groups (Thai, Annamese, Chinese of Upper Tonkin and

[175 cont.]
They call themselves by the names of "Heu-lolo" ("Black
101 Lolo") or "Peu-lolo" ("White Lolo") and in a more general way by the name of "Dji" (or "Gni"), which is that of the large tribe from which they originated. The Annamese sometimes call them "Man-Khoanh" (which is, "Man with the stripes") because of the numerous
● [291] horizontal, multicolored bands from forming the sleeves of the women's jackets.

Among the many varieties of natives who are met with in Upper
142 Tonkin, the "Lolo" is the one whose type most nearly approaches our western type and they often are compared to the Bohemian type. Their appearance and their way of carrying their heads are noble and unconstrained. The eyebrows are horizontal; their color swarthy or copper. The women are slender and graceful, their bearing very elegant (1).

142
147

1. "The 'Lolo' women, amiable and stylish, are much sturdier than the Chinese women. They have not yielded to the fashion of foot-binding and work in the fields, alongside the men, always cheerful and ready to rest from labor by singing and dancing. They are considered the most beautiful women of the province, and frequently Chinese choose their legitimate wives from among these natives, some of whom, yes, many of whom, seem absolutely like Europeans, except for their clothing. Also they wear, here and there multicolored aprons which recalls those of the Slovak women of Hungary." E. Reclus, op. cit., p. 456.

142 La "Lolotte" is famous for the lightness of her coloring, the fineness of her profile, and the beauty of her eyes.

The "Lolo" type makes an impression at the first contact, espe-
142 582 cially because he presents so striking a contrast to the neighboring types. This general characteristic remains constant, as the "Lolo"

[175 cont.]

142 marry only with persons of the same tribe. A fact, however, which
582 does not prevent them, as we have indicated above, from adopting
[177] the customs and even the costumes of the other groups, but without going as far as a "misalliance."

While the "Lolo" of China have retained the character of
181 warriors and plunderers, the "Lolo" of Tonkin are of a peaceful and rather indolent disposition, which frequently places them in a position of inferiority in relation to their more energetic and active neighbors.

273 [176] They often use alcohol, tobacco, and especially opium
276 to excess.

The "Lolo" of Upper Tonkin use Burmo-Tibetan idioms, whose
197 vocabularies vary noticeably from one tribe to another.

The elements of the sentence follow one another in the follow-
193 ing order: subject, adjective, direct complement, verb, indirect complement, preposition.

Example: My good father sells (his) house to (a) man.
(of) me the father good house sells man to.

198 They use the "kouan-hoa" and sometimes the "Thai" as lan-
212 guages of commerce; they use Chinese characters for their writing.

They have no special form of writing and are not acquainted with the writing used by the "Lolo" of Yunnan.

153 Moreover, they are rather intelligent and capable of receiving a certain degree of culture.

The men are progressively adopting the costume of the "Thai";
291 however, they preserve a suit of the distinctive tribal costume in
[177] which to be dressed after their death, so that their ancestors may be able to recognize them. The "Lolo" costume consists:

1. Of a short jacket, opened widely in front of the chest and not reaching below the belt.

2. Of a wide pantaloon, bearing at the lower part of the legs an embroidered band done with red-and-yellow thread and representing squares and triangles separated by broken lines.

3. Of a turban of very dark-blue material, whose extremities bear embroidery similar to that on the pantaloon.

[302] No part of the head is shaved. The hair is wound in a chignon behind the head and bound in the turban.

[176 cont.]

291 The costume of the "Lolo" women of Upper Tonkin include the following articles:

1. A very short jacket, rather like a zouave's jacket, leaving uncovered a band of bare skin at the belt. The back of the jacket and the sides of the front are decorated with appliquéd pieces of material in lively colors. The sleeves are formed, from wrist to shoulder, of a succession of bands of material of various colors (reds, blues, browns). It is because of the arrangement of these sleeves [101] that the Annamese frequently call the "Lolo" the "Man with the stripes."

[177] 2. A pantaloon of a very full style, bearing wide embroidered bands and fringes of glass beads.

3. An embroidered apron reaching to the back of the knee. This apron is worn in back and leaves the front of the pantaloon uncovered.

4. A belt tied in front, which binds apron and pantaloon and whose embroidered ends hang down to the knees.

5. A headdress of a special model (1). The hair is fastened on

[554]

1. "Upon seeing a woman, one may always know from her headdress if she is an unmarried girl, a wife without children, or already a mother. If unmarried, she wears a little blue kerchief, embroidered in striking colors and ending in five points, each having a small silver bell. If married, she lays aside the pointed bonnet for a straw hat, likewise decorated with metal buttons. If a mother, she indicates her dignity by a red cord about her hair. Another cord announces the birth of a second child, the one which, according to custom, always assumes, whether son or daughter, the rank of first born." E. Reclus, op. cit., p. 457.

These details of headdress which E. Reclus reports among the "Lolo" women of China, are not verified among the "Lolo" of Tonkin.

[177 cont.]

291 the top of the head by means of a wooden comb, and bound in a white headband. Covering the whole is a small turban, whose ends, [302] embroidered and decorated with beads, hang down in back of the head and reach to the shoulders. No portion of the head is shaved.

"Lolo" men and women wear wrapped leggings of linen. However, they very often go about with bare legs and feet.

301 The various feminine jewelry, rings, bracelets, necklaces, are of silver and of a style very close to that of the "Méo" jewelry.

342 The "Lolo" cabins are of two principal models. In the wealthy 291 villages, established near fertile fields, the cabins are built on piles, like those of the "Thai." The animals are confined underneath the house.

In the poor hamlets, the cabin rests directly upon the ground and is made of a straw roof and of walls of maize stalks. The domestic animals then are kept in a shed near the cabin.

[354] In any case, the dwelling consists of only a single room, generally clean and well cared for. There are no partitions forming interior compartments.

352 The furniture is always of the simplest: a cot bed the length of the long side walls, chests, tables and benches. The crops are [251] stored almost everywhere.

354 The kitchen always contains two hearths, one of which is specially set apart for the preparation of the food of the unmarried girls, for the reason which will be indicated later.

[178] The kitchen utensils, pans in the shape of spherical skull-415 caps, trays, bowls, cups, and so on, are in no way unique and are similar to the models already described.

262 According to the type of farming, irrigated rice fields or mountainous slopes, the "Lolo" eats either rice, or maize and mountain rice. Besides, he consumes a great quantity of vegetables, peas, beans, cucumbers, eggplants, and so on. Meat is reserved for festi-[273] val days. Alcohol made from rice or maize is often drunk immoderately.

[68] From the time they have reached puberty, the young girls must not eat meat and may not use utensils in which greasy foods have been cooked, under pain of falling ill immediately.

[182 cont.]

342 231 level, in such a way that the under part of the cabins can be used only for sheltering fowl, goats, and pigs. (The tall domestic animals must be kept outside the dwellings, in the stables of the model already described.)

342 [177] 2. Rectangular cabins of pisé built level with the ground and covered with a straw roof in two sections. This model is found especially in the "F'ou-la" hamlets in contact with the "Méo." They always have on one of the long sides of the house, a kind of rather large terrace, covered by a prolongation of the roof. The interior frequently has a corridor running the length of this same long side, upon which open the various rooms of the house. The interior partitions, as well as the material closing the space between the top of the walls and the upper angle of the roof, are of crushed bamboo. [356] The inside of the cabins is rather well cared for.

(Photo 335, Plate 44, shows a "F'ou-la" village of the region of [183] Muongkhuong, built in a "Méo" zone.) The structures have much similarity to "Méo" cabins, but the surroundings of the cabins are infinitely cleaner than in the hamlets of the latter group.

● 291 177 The costume and the headdress of the "F'ou-la" men much resemble those of the "Lolo" described above. The jacket is short and the bottom of the pantaloon is embroidered over a rather large width. But, in addition to the uniform of the tribe, the "F'ou-la" men wear indiscriminately the "Thai" or "Méo" costume or even the Chinese.

291 The feminine dress of the tribe includes the following articles:

1. A jacket of a rather short type, but still slightly longer than that of the "Lolo" women, leaving bare no part of the waist. This jacket usually is of very dark-blue material, almost black. It is buttoned in front of the neck and on the right side. It is edged on the front by a light-blue band more or less wide, followed by a white or light-blue piping. Some "F'ou-la" women wear jackets of very light blue, in this case the border and the piping are of red. (See the woman at the right in photo 514, Plate 44.) The jacket has a narrow collar (one or two centimeters) decorated with embroidery, the wide sleeves reaching down to the middle of the forearm and ending in two or three circular bands, white, red, or blue, reaching about up to the height of the elbow.

[183 cont.]

291 2. A wide pantaloon going down to the calf and ended by a light-blue or red band frequently having embroideries.

3. An apron, which is worn in front of the body and ties behind the back. This apron, slightly slit at the bottom of the sides, is held about the neck by means of one or two small silver chains, the size of whose links varies. On the front it is edged by a light-blue (or red) band and by piping analogous to those of the jacket.

4. A belt, knotted in front and fastening all the garments mentioned above. The ends of the belt hang in front of the thighs, often as far as the knees, and bear a number of small bands, finely embroidered.

5. The headdress is of an entirely unique model. The hair is [302] not shaved. It is gathered into a chignon on top of the head and slightly to the rear. About the chignon is placed a sort of headband of black material, often edged with a narrow red band. The whole is held by a cord on which colored beads and glass pieces are strung very closely together.

The "F'ou-la" women often walk barefooted; we have never seen them with leggings.

(Photos 514 and 337, Plate 44, show various costumes of "F'ou-la" women of the region of Muongkhuong.)

As the "F'ou-la" are very poor, they have rather little jewelry. 302 [184] The women wear scarcely any more than the small chains which hold up their aprons. Sometimes they have thin bracelets of silver or copper. Their earrings consist of a simple silver ring, to which are attached sometimes pendants formed of thin chains supporting little plaques of embossed silver. They almost never wear either rings or necklaces.

241 The "F'ou-la" are farmers. Their means of existence and their methods of agriculture present no peculiarity. They have no 286 industries other than those of weaving and of dyeing, for which they 326 employ the procedures already described.

All that has been said of the "Lolo" in the matter of various 184 costumes and beliefs, applies completely to the "F'ou-la," who little by little are giving way to the influence of the tribes among whom they are settled.

[185] The "Xa-pho"

101 The name of "Xa-pho" is used to designate rather important
131 "Lolo" tribes, numbering from 3,000 to 4,000 individuals, which
161 are settled on the right bank of the Red River in the regions of Baoha and of Coc-Leu, mixed with "Thai" and with "Nhang."

These tribes call themselves the "Lao-pa."

The "Xa-pho" are rather closely related to the "F'ou-la," 181 Even more timid than the latter, they have allowed themselves to be 648 completely dominated by the "Thai," who often treat them as veritable slaves, available to perform forced labor or to pay taxes without mercy. Moreover, the "Xa-pho" accept this inferior position, which they appear to have no desire to alter.

291 The costumes of the women resemble those of the "F'ou-la," 531 but the jacket is shorter and it is edged by a wide band on which are embroidered lozenges filled with multicolored designs.

197 The dialect has many analogies to the "F'ou-la" dialect. The language of commerce is the "Thai" and sometimes Annamese.

177 The mores and customs of the "Xa-pho" come closer and closer to those of the "Thai" and of the "Nhang" among whom they live.
342 The cabins, which are very clean, are most frequently of the type
361 built on piles. The hamlets are not far from the rice fields, but always located on the slopes of the hillsides.

771 No more than the other "Lolo," the "Xa-pho" have neither a
769 religion nor beliefs which are well defined, beyond a vague worship rendered to their ancestors. They are very little interested in matters concerning souls and spirits.

773 They have very few legends. They appear to be totally ignorant of that of the deluge, which, nevertheless, is known, with numerous variations, by almost all of other tribes of Upper Tonkin. They have preserved one which explains in the following manner the required style of the "Lolo" jackets: The first human couple had four sons from whom are descended the four principal races of the region:

[101] The "Xa-pho" called "Lao-pa."
The "Thai" called "Gia-lo-pa."

[185 cont.]

773 The "Man" called "Yem-pa."
[101] The "Meo" called "Méo-pa."

[186] When the mother was making the first garment for her children, she commenced with the ancestors of the "Thai" and of the "Man," to whom she gave very good measure. Next, the piece of material being more than half used up, she cut shorter the garment for the ancestor of the "Méo." After this so little material remained that the ancestor of the "Xa-pho" could have only the little jacket still worn by the "Lolo."

[187] The "Ho-nhi"

101 This "Lolo" tribe is represented in Tonkin, between Phongtho
131 and Trinhthuong, only by a few hamlets containing a total of from
161 200 to 300 individuals. Important groupings of "Ho-nhi" are settled in southern Ynnnan, particularly in the region of Pou-eurl. They still are called by the names of "Ouo-ni" or "Wo-ni."

[167] They come from western Yunnan.

142 They have the general appearance of the "Méo," but they
147 have skin noticeably darker than the latter. They have very sturdy
181 constitutions, but are of a gentle and apprehensive disposition which impels them to isolation.

197 They speak a "Lolo" dialect rather different from that of the
198 other tribes of the group. They use the "kouan-hoa" as their com-
212 mercial language. They have a very limited number of literate persons.

291 The costume of the men resembles that of the "Méo" of the region, but the blue color of the costume is a very dark shade.

[177] The women likewise wear clothing of a very dark-blue material, which includes the following:

1. A jacket reaching down to the knees. This jacket is slit on the left side from the bottom up to the belt. The front is lifted up and fastened to the belt on the right side.

2. A breast covering of triangular shape. The point of the triangle is at the top, held about the neck by a cord. The lower

[187 cont.]

291 part of the breast covering is attached about the belt.

3. A pantaloon of a very wide style, stopping at the knees.

4. Leggings coming up to just above the knees and often decorated with embroidery on the lower portion.

5. A headdress recalling, in its total appearance, the one we have described for the "Pa-y" women.

The hair, knotted in a very tight chignon, carries on its high-
[302] est portion a sort of rigid armature trimmed with spherical silver buttons. On top of the whole is placed a very light piece of material, of fine linen dyed dark blue, with a fringed border.

The "Ho-nhi" women have very abundant jewelry: rings,
301 bracelets, and earrings. They also have necklaces of a special design, made [188] of little round plaques of embossed silver, threaded upon a cord. Some of the women trim the front of their jackets with a row of these same small plaques.

The "Ho-nhi" cabins are rectangular and very small. The
342 walls are of mud. The straw roof comes very low down, in such a
353 way as to create all along the outside walls a wide, sheltered corridor. The hut has only one door, which opens on an interior hallway. It is divided into several compartments by light mud partitions. All its rooms open upon the interior hallway. The hall of honor contains the ancestral altar and usually is located opposite the entrance doorway. The kitchen is most frequently set up in the interior hallway in the section farthest away from the entrance doorway.

The type of life of the "Ho-nhi" is like that of all the tribes
243 that cultivate irrigated rice fields. The agricultural implements and the farming methods are in no way unusual.

The beliefs and customs are rather close to those of the "Méo."
771 Like the latter, the "Ho-nhi" love independence. Living very iso-
181 lated on their high hills, they retain great freedom of bearing and are not obsessed by a fear of evil spirits.

58 The "Ho-nhi" marry among themselves. The marriage proposal is made by intermediaries. The wedding ceremonies present no noticeable peculiarity. As among all the other groups, they are marked by great rejoicing and substantial feasts.

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[764]

155: Abadie--245 G-5 (no date) 1924 AMI Indochine
Lolo AE 4

335. "F'ou-la" Village.

348. The Rock of the Tombs ("Lolo").

942
361
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337. "F'ou-la" Unmarried Women.

514. "F'ou-la" Married Women.

142 culture, but less cunning in business matters and less energetic in the
156 defense of their interests.

276 The Lolo smoke opium a great deal and this passion is highly prejudicial to their physical and intellectual development. Neither men nor women chew betel.

262 In their mode of living a truly characteristic custom should be
562 noted, that the women are vegetarians after they have attained puberty. They may not eat the tiniest piece of the meat of pig, fowl, or dog and must not even prepare their food with grease. For this reason their cooking is done in special saucepans.

342 The dwelling is constructed either directly on the earth as
361 among the Meo, or on piles as among the Tho. It is usually surrounded by fruit trees which give a picturesque appearance to the hamlets.

177 The Lolo, who in Tonkin are always somewhat overwhelmed in the midst of the Meo settlements, are easily influenced by their neighbors. They live in the same way, grow the same crops, and feed themselves in a similar fashion. The Meo, more greedy for gain and more energetic, are dispossessing them little by little from the better sections of ground, and there is every reason to believe that their conditions of existence will become more and more miserable.

197 Except the La Qua, all the Lolo varieties speak analogous dialects with characteristic syntax. They are the only ones who imitate the inversion of the Latin phrase by placing the object after the verb. All of these groups, detached for many long years from the large groups in Yunnan, have forgotten Lolo writing. Furthermore, they have not learned Chinese characters.

000 /There appear between pages 146 and 147 of the text the following two photographs: "Two White Lolo women"; "Two Black Lolo women."--translator/

Section 2

Costumes Peculiar to Each Variety

● 291 Each variety of the ethnic group is distinguished by a special
101 costume.

The first is that of the White Lolo, an expression which is translated as Pey Lolo in Chinese, Mia Khao in Tho, and Mung za

/Between pages 146 and 147/

•291

Two White Lolo women

Two Black Lolo women

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291

in their own language. The men wear a headdress, a turban wrapped irregularly about their long and badly combed hair, whose locks escape on the forehead. Their jacket is trimmed with blue cuffs and little bell-shaped buttons, and their trousers are decorated from top to bottom with embroidery and applique. Many of them adopt the Tho costume like most of the mountaineers. The women wear on their heads light blue embroidered kerchiefs, around which is wrapped a turban which comes down low over the forehead and whose embroidered ends fall to either side. Their tunic and skirt make up the prettiest and most picturesque costume of the region. The tunic is a sort of Hungarian pelisse whose collar, front panels, sleeve-cuffs, and the entire periphery of the garment are decorated with rich embroidery and with applique on a pretty background of light blue. The skirt is ornamented from top to bottom with appliqued squares and triangles of material, and with embroidery in large floral patterns also on a dark blue background.

The second variety is that of the Black Lolo, a phrase whose translation in Chinese is Heu Lolo, Mia dam in Tho, and Man zi in their own tongue. In the region of Bao Lac they are called Kan tao Lolo and this name, which means "cutters of heads," comes to them from an unusual custom which will be described further on in connection with the funeral ceremonies. Men wear the Tho costume. Women have their hair rolled up in an embroidered turban which covers the entire head and whose ends, edged with white beads and a long fringe, hang down upon the shoulders. They are dressed in a bodice which scarcely reaches to the belt, and whose front is covered with squares of embroidered cloth; around the whole of the sleeves is multiple white piping. They wear wide trousers edged with a band of embroidery. /148/ Over this, at the belt, they tie a loin-cloth open in front, trimmed with a band of square and triangular pieces sewn on, which go all around it and form a wide horizontal stripe in the rear. A white belt whose fringed, embroidered ends hang down in front completes the costume. Their principal finery is a wide silver necklace.

The Black Lolo sometimes are called Man Khoanh, especially in the Circle of Baolac, a name which means "of the stripes" in Annamese and which comes from the white circles which trim the sleeves of their women's bodices.

The third variety is that of the La Qua. This is the name which the Annamese give them. The Chinese call them Pen ti Lolo which means "Lolo aborigines," and the Tho designate them by the phrases Kan Mon or Pu Peo Lolo. They call themselves Ca Peo, and

101 the Black Lolo call them the same under the name of Man zi. If
291 one notices that the word La, which is part of the expression La Qua, means Lolo to the Annamese, it appears that the latter recognize that the La Qua belong to the Lolo group like the Chinese and Black
[197] Lolo. However, we must add that their language is completely different from that of the other varieties of the group. This may result from the fact that they have been separated from large groups of their kindred for many centuries during the course of which their language must have undergone great changes.

Among them, men wear Tho dress. As to the women, they have a very original costume which makes these pretty mountain girls appear quite coquettish because of its rich colors and quantities bead trimming. They roll their hair in a turban and place a small embroidered kerchief on top of this when in holiday dress, which drops down onto the back. As for their garments, underneath they wear breast-covering decorated with embroidered applique, and over this a very pretty bolero edged with square embroidery on the front panels and the entire length of the sleeves. A skirt, edged at the bottom with embroidery and a row of beads, is tied at the waist. It is covered with an apron colored indigo like all the background of the costume. The waist is tied in by a white belt /149/ /The following two photographs appear between pages 148 and 149 of the text: "Three Black Lolo women"; "Penti Lolo men and women."-- translator/ whose embroidered and fringed ends come around and drop in front of the apron. An embroidered kerchief is a[illegible] fastened
[301] at the back to the collar of the bolero. Finally, the boso[illegible]s completely covered with [illegible]s of white beads, which are wound around the neck a gr[illegible]er of times, and whose last rows go down as far as the be[illegible]

Now comes as the fourth variety the Phu La, who call themselves Peu Pa. There are very few of them in Tonkin, consisting of a few families which inhabit the frontiers in the third and fourth Military Territories. They live somewhat like savages in their little houses on piles, raised up only a meter above the ground. The men's clothing consists of a short jacket and a trousers trimmed with embroidery at the bottom. The women wear a little black jacket edged with embroidery applied in squares and in lozenges, and a skirt of the same color edged in red, held in at the waist by a wide belt whose
[302] fringes drop in front. Their headdress consists of a chignon which they put on the top of the head, wrapped in an embroidered kerchief, and of a black hood placed at the rear.

/Between pages 148 and 149/

291
361

Three Black Lolo women

291

Penti Lolo men and women

101 The Ho Nhi may apparently be connected with the Lolo group
197 because of their language. There are very few of them in Tonkin,
131 and they are settled at the extreme western part of the Chinese frontier.
342 Their cabins, built on the soil itself, have roofs which come down
291 very low and mud walls. The men's clothing is of the style usual among the mountaineers and very dark blue in color. The women wear a garment of the same basic color, consisting of a long tunic whose inner skirt is raised up on the right hip, and a breast-covering, wide trousers descending to the knee, and leggings which are put on like
[302] stockings and tied up with garters. Their headdress is made by placing a dark blue kerchief over their chignon whose fringes drop to each side of the face, and they put on top of this a leather crown trimmed with little silver bells.

/150/

Section 3

Customs and Religious Ideas

771 The customs of the Lolo who have immigrated to Tonkin have not been preserved in their primitive purity and frequently are full of customs of the neighboring ethnic groups. Detailed study of them, therefore, will not be interesting from an ethnographic point of view. We shall only point out those which include some trace of characteristic mores.

[581] Customs relating to marriage are very obviously the same as among the Meo. Those relating to death have certain unusual character-
764 istics. Thus, among the Kan tao Lolo or "cutters of heads," the dead are buried without any coffins and a hollowed-out bamboo extends from the head of the corpse and comes out above ground level. When the children of the deceased think that decomposition of the corpse must be completed, they make certain by placing their nose at the upper end of the bamboo. When no further odor emanates, they proceed to exhume the head of the corpse and place it in a basket which they expose to view in their cabin. The object of this rite is the revival each day of the memory of their deceased relative.

769 The ancestors' tablet among the Lolo is made up of a paper figurine which is hung up on the partition of the cabin.

When the anniversary of a deceased relative is to be celebrated, a mannequin is constructed, stood up and dressed so as to recall the one whose memory they wish to honor. Women come to sing and